

xiii. 6. When, InimAj thou hadst smitten, with thy .

thunderbolt, the .cheek of the wide-extended YEITBA

tion.of the sacred grass, to the three blades of which, placed on " the altar, the legend may owe its origin: but this does not appear from the narrative. The Scholiast, following the *Taittiriya*s, says that *Agni* threw the cinders of the burp-t-offerings into water whence successively arose *Jijcata*, *Lwita*, and *Trita*, who, it elsewhere appears, were, therefore, called *Aptyas*, or sons of water (*SuktaW*^ v. 9). *Trita*, having, on a subsequent occasion, gone to draw water irou a Well, fell into it ; and the *Asuras* heaped coverings over the moutL of it, to prevent his getting out ; but he broke through them with ease. It is to this exploit that *Indra*? s breaking through the defences of the *Asura*, *Bala* is compared. The story is somewhat differeLtly related in the *Niti-mmjari*. Three brothers, it, is said, *Ekata*, *Dwita*, and *Trita*, were travelling in a desert, and, being distressed by iirst, came to a well, from which the youngest, *Trita*, drew water ^nd gave it to his brothers. In requital, they threw him into the well, in order to appropriate his property, and, having covered the ,top with a cart-wheel, left him in the well. In this extremity, he j rayed to all the gods to extricate him, and, by their favour, he male his. escape. *Paridhi*^ the term of the text, means a circumference, a circular covering, or lid. Mr. Colebrooke has briefly, but with his usual accuracy, cited -this story, in his account of *\$&Rig-J'eda* (*As. Researches*, Yol. VIII, p. 388). Dr.

Both conceives *Trita* to be the same as *Traitana*, a name that occurs in a text of the *Rich*; and, converting the latter into a deification, he imagines him to be the original of *Thraetona*, the *Zend* 'form of *Feridun*, one of the heroes of the *Shdji^ndma*, and of ancient Persian tradition. — *Zeitschrift der J). Morgenlandischen Gesellschaft*, Vol. II., p. 216. Professor Lassen seems disposed to adopt this identification. — *Indische Alterthumskunde, Additions*. The identity of *Trita* and *Traitma*, however, remains to be established; and the very stanza quoted, by Br. Both, as authority for the latter name, is explained, *infaz Niti-mce@jari*, in a very different sense from that